

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

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HARTFORD, SATURDAY MORNING, DECEMBER 24, 1836.

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THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,  
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
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## ADDRESS.

To the First Baptist Church and Congregation  
in Hartford, at the installation of the Rev.  
Henry Jackson, as their Pastor, December  
14th, 1836, by Rev. Dr. CHAPLIN, of Wil-  
lington, Conn.

## RESPECTED BRETHREN AND FRIENDS,

The occasion on which we have now assem-  
bled is adapted to inspire your minds with vari-  
ous and opposite emotions. You cannot but re-  
flect on the great loss which you lately sustain-  
ed, when he who for more than seven years  
went in and out before you as your pastor, was  
suddenly removed from the scene of his  
earthly labors, and left you as sheep without a  
shepherd. The recollection you have of his  
excellent discourses, and of the fervent prayers  
which he offered up to God on your account, is  
suited to create feelings of regret and sorrow.  
Nor are such feelings less likely to arise in your  
breasts, when you call to mind the affectionate  
manner in which he treated you all in his pri-  
vate visits, and the deep concern which he man-  
ifested, both in public and private, for the honor  
of Christ, and the salvation of your souls. We  
cannot blame you, therefore, if the exercises on  
this day should occasion a degree of sadness,  
and should now and then, witness the falling  
of those tears which the memory of departed  
worth, and of departed joys, is wont to produce,  
and which the most perfect resignation to the  
will of God does not teach us to suppress.

At the same time, brethren and friends, you  
have great cause for gratitude and joy. You  
ought to be very thankful that your late be-  
loved pastor was continued among you so many  
years, was generally blessed with such perfect  
health as enabled him to labor abundantly for  
your spiritual good; and, especially, that his  
faithful labors were crowned with uncommon  
success; that under his ministry you enjoyed an  
unusual measure of harmony and peace; that  
so many souls were blessed with converting  
grace, and that the cause of our gracious Mas-  
ter was so signally advanced. Nor have you  
less reason for gratitude, or for joy, that the  
great Head of the church has so soon blessed  
you with another pastor, whom he has graciously  
honored elsewhere, as an instrument of  
doing much for the advancement of his cause.  
It has often been the misfortune of a church,  
when bereaved of her pastor, to remain long in  
a destitute condition, and to suffer much in con-  
sequence of disunion and discord. What reason  
then, brethren and friends, have you to re-  
joice and bless God, that you have been mercifully  
exempted from such evils, and that in the  
course of three months, after the death of your  
late pastor, a successor has been obtained in  
whom you are so happily united, and who, you  
have reason to expect, will tread in the steps  
and fill the place of him whose sudden removal  
from you and from the world, has filled so many  
hearts with grief and mourning!

There are some other feelings which the  
present occasion is fitted to excite, particularly  
those of deep solemnity and earnest solicitude.  
These feelings, I have no doubt, possess the  
heart of your new pastor. It is equally suitable  
and proper that they should possess your hearts.  
You can hardly fail of being solemn, in view of  
the work to which your pastor has been called,  
or of feeling a deep anxiety that he may be  
enabled to perform it with fidelity and success.  
His is, indeed, a good work; and I have no  
doubt but that in discharging the duties of it,  
he will frequently enjoy a holy satisfaction—a  
satisfaction which he would not exchange for  
all the riches, honors and pleasures of the world.  
But it is also a great work. It is substantially  
the same as that in view of which St. Paul ex-  
claimed, "Who is sufficient for these things?"  
It is, brethren and friends, no light matter to  
be a "steward of the mysteries of God"—to be  
entrusted with "the true riches," even "the un-  
searchable riches of Christ." The responsi-  
bility attached to this work is greater, incom-  
parably greater, than that which rests on the  
man to whom an earthly potentate has commit-  
ted immense treasures of silver and gold. Oh  
what a solemn thing it is to be intrusted with  
"the glorious gospel of the blessed God"—a  
system in which his perfections and designs are  
so illustriously unfolded, and in the right use  
of which the honor of his great name, both in  
time and eternity, is deeply involved!

Nor will the responsibility which rests on the  
Christian minister appear less awful, if we con-  
sider him in the character of a spiritual watch-  
man—as having the care of souls. My friends,  
one soul is worth more than the whole material  
universe. How noble its powers! How vast  
its capacities both for enjoyment and suffering!  
How solemn its destiny! How affecting the  
thought that the present life is only the com-  
mencement of its being—that it is to exist  
through eternal ages, either at God's right  
hand, where are pleasures forevermore, or in

that furnace of divine vengeance where the  
"worm dieth not, and the fire is not quenched!"

Oh how solemn a thing it is to have the care of  
one such soul! A charge so momentous would  
be enough to make an arch-angel tremble.  
How dread the responsibility, then, which rests  
on the man who has the care of hundreds of  
such souls! How can he bear the thought that  
any of them should perish through his neglect?  
"Rather," says the faithful minister, "Let me  
endure poverty, and reproach, and persecution—  
rather let me languish in a dungeon, or ex-  
pire at a stake, than be chargeable with the  
ruin of a single soul." Such, I doubt not, are  
the feelings and sentiments of your present pastor.

Besides: as the responsibility attending this  
work is awful, so the work itself is very ardu-  
ous. To study as much, and preach as fre-  
quently and as ably as the exigencies of a large  
and enlightened congregation require; to make  
all the necessary pastoral visits; to attend in a  
proper manner to the discipline of the church;  
to reprove, rebuke, and exhort, as often and as  
faithfully as is needful—these are duties, the  
discharge of which requires great activity and  
exertion, as well as knowledge and piety.

Nor should it be forgotten that the work of a  
Christian pastor is the more difficult on account  
of the opposition he is sure to meet with from  
the remaining depravity of his own heart, from  
the world which lies in wickedness, and from  
those principalities and powers who first revolted  
from God, and who are all combined against  
the cause of truth and righteousness.

From the rapid view we have taken of the  
work devolved on your pastor, it must be evi-  
dent that he will stand in great need of encour-  
agement. And to whom, my friends, shall he  
look for encouragement, if not to you? He  
ought, indeed, to look to Christ, the great Head  
of the church, in whom it hath pleased the Father  
that all fulness should dwell. Nothing will en-  
courage the heart of a faithful minister so much  
as daily intercourse with Christ. Oh what resolu-  
tion and what strength must it afford him to  
be the almighty Saviour say, "My grace is  
sufficient for thee. Be thou faithful unto death,  
and I will give thee a crown of life!" And that  
minister will enjoy the greatest amount of com-  
fort, and of prosperity, who fixes the eye of his  
faith most steadily on Christ, and receives daily  
from his fulness, and grace for grace. It is,  
however, important that he receive encourage-  
ment from the people of his charge. The Lord  
is wont to work by means. When he blesses  
a Christian pastor, he usually does it, in part  
at least, through the instrumentality of those over  
whom the Holy Ghost has made him an over-  
seer. Indeed, my respected friends, what can  
be more natural than for your pastor to look to  
you for encouragement? Among you he has his  
home. With you he is to spend nearly all  
his time, and for your eternal good he is to la-  
bor on an toil from the beginning to the end of  
the year. Surely he has reason to expect en-  
couragement from you. And believe me, breth-  
ren and friends, you have his comfort and  
usefulness much more in your power, than any  
of us should, at first view, be likely to imagine.  
How important, then, that you do all you can  
to strengthen his hands in the momentous and  
arduous work to which he is called!

Do you inquire in what ways you ought to do  
this? I answer,

First, By affording him an adequate temporal  
support. On your doing this, his comfort and  
usefulness will much depend. Nor is any Chris-  
tian duty more expressly enjoined in the Bible.  
Our blessed Saviour has told us that "the labor-  
er is worthy of his hire." And an inspired  
apostle mentions it as one of the established  
principles of the Christian economy, "that they  
who preach the gospel, should live of the gospel."  
Indeed, as nothing is more reasonable,  
so nothing is more plainly taught in the New  
Testament, than that a competent provision  
should be made by the churches of Christ for  
the temporal subsistence and comfort of those  
who minister in holy things. Observe, I say a  
competent provision. More than this a church  
and congregation are not bound to afford; for  
more than this would prove an injury both to  
ministers and people. The immense wealth  
lavished on the clergy by Constantine the Great  
and some of his successors, was a principal  
means of producing that great apostasy which  
resulted in the establishment of the papal hier-  
archy, and in that torrent of corruption and per-  
secution which, at one time, had nearly swept  
every vestige of pure Christianity from the face  
of the earth. But we are in no great danger,  
at present, of erring on this hand. If our min-  
isters are good men, and are willing to devote  
their whole time to the duties of their sacred  
calling; we need not, at least for half a cen-  
tury to come, be at all afraid of giving them too  
much. A minister has many expenses which  
other people, generally, have not. He needs  
to lay out more for books. He ought, at the  
outset, to have a good library; and he should  
have the means of increasing it, by the addition  
of new publications from year to year. From  
this source he may derive great help in his en-  
deavors to understand and explain the word  
of God. Besides, a minister is likely to have more  
company than other men. His brethren in the  
ministry and other pious people may be expect-  
ed to call very frequently upon him. If he  
feels aright, he wishes them to do so, and will  
be grieved, if they do not. Every true minister  
of Christ will be what St. Paul requires him to  
be, a man "given to hospitality." But he  
cannot be hospitable to the extent of his wishes,

unless his income considerably exceed the ne-  
cessary expenses of his family.

Nor should it be forgotten that a minister's  
comfort and usefulness both depend in no in-  
considerable degree, on his being able to set an  
example of liberality. His comfort depends on  
this. It must grieve him exceedingly to be  
obliged to turn a deaf ear to most of the calls of  
charity which solicit his attention. His soul,  
expanded with love to God and man, longs to  
do good whenever an opportunity presents it-  
self. And how painful it must be to him to  
withhold, or to give with a very sparing hand!  
Besides; his being in narrow or embarrassed  
circumstances, must greatly abridge his useful-  
ness. It will not only prevent his giving much  
himself, in aid of pious and benevolent objects,  
but will hinder his exerting a proper degree of  
influence in their behalf. We may, indeed, be  
liberal in the sight of God, though very indig-  
ent. "If there be first a willing mind, it is  
accepted according to what a man hath, and  
not according to what he hath not." But when  
a minister calls upon his people to aid in re-  
lieving the unfortunate, or in supporting mis-  
sions, or in educating young men for the gos-  
pel ministry, or in promoting any other chari-  
table design, his success will depend consider-  
ably on his putting down a pretty good sum  
himself. He should be able to say to his peo-  
ple, as Gideon said to his soldiers, "Look on  
me, and do likewise." I will add, that liberality,  
especially towards the poor of his congregation,  
will tend greatly to increase their attachment to  
him, and to promote the success of his ministry  
among them. When, for instance, he visits an  
indigent family in the time of sickness, his ex-  
hortations and counsels will be the more likely  
to do them good, if he opens his hand to them,  
and contributes something to their temporal com-  
fort. Your late beloved pastor, as I am told,  
did much good in this way.

A competent salary, allow me to add, implies  
something more than enough to secure a min-  
ister and his family against indigence, and to  
enable him to be hospitable and liberal; it im-  
plies so much as will enable him, with prudence  
and economy, to lay up something against the  
season of sickness and old age. Ministers are  
liable, at any time, to be disqualified for pasto-  
ral duties by sickness. They are less secure  
against this evil, generally speaking, than men  
who are engaged in secular pursuits. Their  
sacred calling exposes them to the deleterious  
influence of the elements more than that of ordi-  
nary men. They are frequently obliged to  
expose themselves in the open air, after preach-  
ing in a warm and close room, to a small, per-  
haps, but crowded assembly; in consequence  
of which they are attended with those pulmo-  
nary complaints which confine them for a long  
time, and in many cases terminate in consump-  
tion and death. Or if they do not suffer in this  
way, their physical energies are in danger of  
being exhausted by excessive labor, and by the  
overwhelming anxieties resulting from the  
weight of responsibility resting upon them, and  
the peculiar trials attendant on their ministry.  
And if the minister enjoys perfect health him-  
self, the expenses of his family are liable to be  
greatly increased by the sickness of its other  
members. And what is the pastor of a church  
to do in cases of this kind, unless the income  
he receives from his people is considerably more  
than sufficient for a season of health and pros-  
perity?

Besides; if the preacher lives, he will, by and  
by, be an old man, and unable, on that account  
to discharge the duties of a pastor. And what,  
in this case, is he to do? If the churches he  
has served have enabled him by their liberality  
to make provision for the exigencies of his situ-  
ation, all is well. But suppose they have given  
him no more than just enough, with the most  
exemplary industry and economy on his part,  
to procure him the necessities of life; what  
course is he to take, when old age, accompa-  
nied, perhaps, by sickness, has come upon him?  
Do any of you say, "let him feed on that pre-  
cious Gospel which he has dispensed, and so  
often recommended to others?" This, indeed,  
is food and medicine to the soul. But the body,  
especially when full of infirmities and pains,  
needs something else. Shall he resort to his  
children or other relations for help? If they  
are both able and willing to help him, this may  
do. But this is not always the case. Even  
children, as sad experience shows, are not al-  
ways disposed to provide for aged and indigent  
parents all which their situation requires. And  
if they are disposed, they are frequently unable.  
They are indigent themselves, and perhaps en-  
cumbered with large and expensive families.  
Besides, if the relations of an aged minister are  
both able and willing to provide for him, there  
is something very unpleasant to a generous man  
in the idea of entire dependence on those around  
him. If pious, he is willing to be entirely de-  
pendent on God; nay, he rejoices to be so.  
But entire dependence on his fellow men, how-  
ever kind and obliging, is extremely revolting  
to his mind. There is something in it very  
much resembling the relation which a slave  
bears to his master. His master may be kind;  
but still the subjection and dependence which  
slavery involves, must, to a noble spirit, be try-  
ing in the extreme. Allow me to add, if the  
aged minister is poor and dependent, how many  
of his wans will be unsupplied, even though he  
is surrounded by wealthy and affectionate rela-  
tions! Delicacy forbids him to mention a great  
many things which, if procured, would contri-  
bute to his comfort, and which he would cer-  
tainly procure, had he property of his own.  
Nor is this all. How much must his benevo-

lent heart be pained that, in consequence of his  
poverty, he is unable to contribute any thing  
for the relief of the indigent, or in aid of those  
noble enterprises which, in these last days, the  
church of Christ has begun to accomplish.  
What, then, shall be done for aged ministers?  
Will the churches establish a fund for their re-  
lief? This, under existing circumstances, may  
do good. Still, it seems to me that I can "show  
unto you a more excellent way." It is hard,  
in my view, to reduce the godly, devoted min-  
ister, when old and infirm, to the condition of a  
pauper. Let him not be dependent on charity  
for his support. Give him at the time of his  
settlement an ample salary, and let him by fru-  
gality and economy, provide for himself. It is  
as much the duty of churches and congrega-  
tions to do this, as it is to pay their debts. In-  
deed, this is a debt, a debt both of justice and  
of honor, which an enlightened and noble mind-  
ed congregation will not fail to discharge.

But our minister is wealthy; or, at least,  
in possession of a handsome property. He is  
much better able to provide for the emergen-  
cies of a family, than some of the members of  
his church and congregation are." And what  
conclusion is drawn from such facts? That  
you are under no obligation to give him a sup-  
port? Do you reason thus when you employ  
men who are engaged in secular pursuits? Sup-  
pose you engage a mechanic of handsome prop-  
erty to build you a house. Do you expect him  
to build it for nothing, because he is wealthy?  
Do you not, on the contrary, calculate to give  
him the usual price, just as much as you would,  
if he were a poor man? You certainly do. And  
it is perfectly reasonable you should. His  
being rich does not diminish the value of his  
work, nor his claim on you for a full compensa-  
tion. And why is not the same reasoning  
equally sound in regard to a minister of the  
gospel? It may be proper to add, that the  
wealthy minister, you now have, will not serve  
you always. He must die; and his successor,  
in all probability, will be a poor man, who can  
not serve you for nothing, if he would. Now,  
if, because your present minister is rich, you  
give him little or nothing, you will find it diffi-  
cult to raise a competent salary for his suc-  
cessor. Having been long unaccustomed to do  
much, if any thing, for the support of the gos-  
pel, your subscriptions for that object will be  
small; and then small subscriptions will be felt  
a heavy burden, and will be collected with dif-  
ficulty. This is not mere theory; it accords  
with experience and observation. It has been  
found next to impossible to prevail on a church  
and congregation, however wealthy, which have  
long enjoyed the privilege of a preached gospel  
without paying for it, to raise any thing like an  
adequate salary for the minister whom they  
employ. They had rather have a man of the  
most ordinary gifts, and of very moderate at-  
tainments in knowledge, who will serve them  
for a trifle, than make any considerable sacri-  
fice of property for supporting an able minister,  
who is desirous of devoting his whole time to  
the duties of his profession.

It deserves to be considered, too, that when  
people, who are able to support the gospel, do  
little or nothing for that purpose, the gospel  
does them very little good. It usually does  
good in proportion to the estimation in which it  
is held. They who are disposed to pay nothing  
for the support of a Christian minister, receive  
no benefit from his ministrations.

Do any of you say, "All this is true; but it  
is not applicable to us: for we give, and always  
have given our minister a generous support?"  
I feel no difficulty in admitting that what you  
say is the truth. I have learned with pleasure  
what this church and congregation did for their  
late excellent pastor, while he was living; and  
I have learned with equal pleasure, what they  
have done since his death, for the dear, afflicted  
family which he has left behind. My friends, I  
rejoice in being able to say, you have done well.  
You have "devised liberal things; and by lib-  
eral things," I trust, "you will" be enabled to  
"stand." You have been mindful of the father-  
less, and have caused the widow's heart to  
sing for joy. May God bless you a hundred  
fold for these labors of love, and for those you  
may perform towards your present pastor, to  
whom, I have no doubt, you will give a liberal  
support. And I allow to you, in this case, what  
I very seldom allow to any of my hearers,—the  
privilege of hearing for others rather than them-  
selves. Apply what I have said on the support  
of ministers, to such churches and congrega-  
tions as have dealt out to their ministers with a  
parsimonious hand. That such churches and  
congregations are to be found, you are doubt-  
less aware. You are aware, too, that their  
number is not small. They are to be found in  
every part of our country. And the course  
they are pursuing is exceedingly prejudicial to  
the interests of pure and undefiled religion.  
They should, accordingly, be told, that with-  
holding more than is meet from a godly, faithful  
pastor, who is willing to spend and be spent  
for the good of their souls, tendeth to poverty;  
that they cannot reasonably expect to prosper  
in their spiritual concerns, nor long in their tem-  
poral, unless they abandon that sin of covetous-  
ness which is idolatry, and learn to honor the  
Lord with their substance, and with the first  
fruits of all their increase.

(To be continued.)

Printing in Egypt.—The Geographical Soci-  
ety of Paris, has received the first number of  
the Geography of Malte Brun, published at  
Cairo, by the Cheyk Rel'h.

From the Baptist Missionary Magazine.

EXTRACTS FROM THE JOURNAL OF MR. KINCAID.

Ava, Dec. 2, 1835. The weather has be-  
come cold, so that during the night and morn-  
ing, in our slender house, we find it difficult to  
keep in any measure comfortable. In the  
morning the fog is very thick, and till eight  
o'clock falls like fine rain; and as a cold  
breeze carries it forward, we are obliged to  
keep doors and windows shut, or the whole  
house would be wet. This sudden change  
from extreme heat to cold, within few degrees  
of freezing, has, as might be expected, a dele-  
terious influence on the constitution, particu-  
larly on the lower classes, who are not able  
to furnish themselves with suitable apparel.  
The consequence is, the aged, the sickly, and  
children, are swept off in great numbers, by  
fevers and bowel complaints.

It is distressing to see what numbers of chil-  
dren are daily carried to the grave; often six  
or seven are brought to the place of burning in  
the same hour. Most of the native Christians  
are down with fever, but none of them are  
dangerously ill.

Obsequies of a priest.—Burman Doctorates

The head priest in this monastery died  
eighteen days ago, was embalmed, and is to  
remain so to the end of three months, when  
the body will be burnt with great rejoicing.  
Every evening more or less of the people as-  
semble in the monastery, and if some public-  
spirited individual is present, he employs a  
mourner for the evening, who, if he is skilled  
in his profession, iterates passages from the life  
of Gaudama in loud plaintive accents, and every  
now and then pretends to weep bitterly, walk-  
ing round the dead body, and exhibiting every  
mark of an agonizing spirit. This evening  
they were disappointed. The young man had  
gone to another village, on the promise of re-  
ceiving better pay.

When twilight was gone, the villagers as-  
sembled. It being very cold, an earthen  
dish was placed in the middle of the hall, and  
filled with fire. On one side was the embalm-  
ed priest; on the other, a number of silver  
and marble images. Two rude lamps shed a  
feeble light over the hall. Notwithstanding  
the smoke and ashes, the cold evening induced  
me to get near the earthen dish on which the  
fire was placed; in doing which, I was jostled  
against a digitary of the yellow cloth, of the  
rank of Doctor among the priests, who im-  
mediately left the assembly in a rage. I took  
occasion from this circumstance to inquire, what  
the people thought of a man who was so proud  
that he could not be hit without getting angry,  
and if such pride did not always show that the  
man had a very bad heart? An old man sit-  
ting near me said I must not think him as a  
common priest; he was far above common  
priests, for the lord bishop had made him a  
doctor, and the other priests had to worship  
him. I inquired why the lord bishop had  
made him a doctor; was it because he was bet-  
ter than others, or did the title make him bet-  
ter? The title had not made him better, for  
we all see that he has a very bad spirit, and if  
he was a better man before, then the title has  
done him positive injury. The old man re-  
plied, "It is not for being better, but for learning  
more. Pali than others, that he is made a doc-  
tor, and has a right to be worshipped; and be-  
sides that, he is a relative of the lord bish-  
op." This led me to discuss the subject of  
religion. I read passages from the New Tes-  
tament, and explained till midnight, proving  
that there is one God, and one Mediator.  
There was some disputing at first, but at length  
all were still, and listened apparently with  
much interest. Wrapping myself in a cloak, I  
lay down upon a mat, but having no pillow,  
and suffering much with head-ache, the morn-  
ing light was long in coming.

9. During the day, met with one sturdy op-  
porer, and after disputing with him more than  
an hour, he left me as sound a booby as ever,  
at least so he said.

Evening came on and the boys brought me  
a plate of rice, and a cup of tea, and I dined  
in the verandah of a private house just at dark.  
The evening was very cold, and the kind mis-  
tress of the house brought an earthen dish  
full of coals, and pieces of wood for my use.

The neighbors came in, to the number of  
eighteen or twenty, besides children. They  
asked me a multitude of questions on the sub-  
ject of religion, most of which were pertinent.  
After answering their questions for an hour or  
so, I told them I would read and explain some  
of the sacred book. They expressed much so-  
licitude to hear. I took great pains to explain  
to them the character and perfections of God,  
and then, what God had done to save men from  
sin and hell, and to make them holy and happy  
forever. Some, more clear-headed than others,  
explained every thing over after me, that  
every one might understand the subject; and  
occasionally, after expressing a very important  
doctrine in religion, I would simplify every  
part of it, that a correct impression might be  
made. It was late at night before I closed.  
Having suffered so much the night before from  
head-ache, I provided a better pillow for my  
head, by putting my cap on my shoes. This,  
though not comfortable, did very well for a pil-  
low. The cold was so severe before morning,  
that I was obliged to walk. My Burman boys  
who slept beside me, did not wake till day-  
light; they had an art of rolling themselves up  
in a cloth similar to being tied up in a bag,  
thus excluding the external air; and breathing

over and over the air confined in the covering, they kept up a temperature which enabled them to sleep comfortably. We had an early breakfast, and when leaving, I had many pressing invitations to come to this village again, and preach to them the law of God. I had forgotten to say, that yesterday while reading and conversing in one of the monasteries, an elderly priest brought forward the Catechism, copied on palm leaf. I inquired when and where he obtained the book? He said, about ten years ago he got it from a teacher, who came up the river on a fire-ship. The Burmans call a steam-boat, a fire-ship, and I suppose he must have got the tract from Mr. Judson, at the time he came to Ava with Mr. Crawford.

## ARRACAN.

Extracts from the Journal of Mr. Comstock.

I heard to-day a new objection to the religion of Christ,—that the disciples treated their wives with respect and affection, regarding them as companions, rather than servants. Several women were standing at a little distance, and raising my voice, I acknowledged that Christians loved their wives, and treated them kindly; and is not this better, I asked, than to pull them about by the hair, flog them, &c., as the worshippers of Gaudama do? To this the men made no reply, but still seemed to regard their objection as a very serious one. O when shall these benighted people enjoy the blessings of the gospel?

Last evening I was interested to hear, that some men who live at a distant village, and who have visited me once or twice, declare that they have found the true betagat, and that the worship of idols is folly, while that of the eternal God is alone proper.

The following article merits the attention of the farming community. The period may not be far distant when beet sugar will compete with cane sugar, and the northern, middle and western states more than rival in sugar manufactures those of the south.—*Pioneer*.

## BEET SUGAR.

It is time that all interested in agriculture, or commerce, or politics, should direct their attention to the subject of making sugar of beets. The notion was communicated to Bonaparte, on the 16th of March, 1811, by a Mr. Isnard; and by a decree of the Emperor, experimental factories were at once erected. Since that date, with some vicissitudes, this business has increased with extraordinary rapidity in France. At this time, it is computed that there are in France, three hundred manufacturing, producing annually, from 18 to 20,000,000 pounds of brown sugar, being about one third of all the sugar used in that country; and so great is the ardor and success with which the business is prosecuted, that in three or four years, it will furnish the whole amount for home consumption, and begin to export.

That this is true appears evident, from the notice which the French Minister of D'Argout, has given in bringing forward a bill imposing heavy taxes upon the sugar, and alleging as a reason, that unless some such duty be levied upon it, the colonial sugars (i. e. sugar) cannot compete with it, and the trade in sugars from the Indies must be entirely destroyed. Certainly the amount made and making, must be immense, to threaten the old colonial establishments with ruin!

The beet contains on an average, ten per cent. saccharine and three per cent. molasses. Three distinct objects are had in view in cultivating the beet.

1. The making of sugar. We give an abstract of the expenses and profits of one establishment.

500 tons of beet, at \$3 20	\$1,600 00
Hire of laborers,	400 40
Fuel,	473 20
Materials used in manufactory,	\$13 60
Rents, sundries, &c.	395 80
Interest on capital borrowed,	450 00

Received from sale of molasses, pumice, &c. 750 00

Deducting this from the expenditures, the outlay stands at \$3,380 00

This outlay has produced 50,000 lbs. of sugar, 30,000 lbs. of which at 15 cts., and 4,000 lbs. at 10 cts., produce, \$5,400 00

Deducting 3,380 00

Profit \$2,420 00

2. The feeding of cattle.—Cattle, horses, and sheep fatten better on the pumice of beets, than upon any other food.

3. The improvement of soil.—The weeding and working of the soil, in raising beets produces a most healthful effect upon it.

In these three respects, the cultivation of the beet is regarded as of the highest importance. It has already been introduced into our country. An association has been formed at Philadelphia, (we believe) and has sent a gentleman to France to learn the process of sugar making. Quantities of seed have been sent thence, and distributed in this country; and preparations are being made for extensive manufacturing.

The effects of this new business is to be felt more ways than upon our commerce. 1. It will connect the fattening of cattle, stock growing, with sugar and molasses making, as more profitable than distilling, and thus give a sidelong blow to the employment of capital in the manufacture of spirit. But—

2. It is to have a very much higher bearing upon another subject. If it shall outrun the West India sugar, then our market will be supplied by two competing sugar departments, the Northern and the Southern. This brings Northern and Southern enterprise into competition, and fairly tries the relative values of slave labor and free labor! It is said in France, that the beet will hold out acre for acre with the cane; but will slave labor on cane sugar, equal

free labor upon beet sugar? If not—if Northern free labor can undersell Southern slave labor, and take from her the sugar market, it will cripple the Southwestern States in a very essential degree, and reduce the value of slaves; and very strongly tend to make them worthless. If, in addition, free labor could compete with slave labor on cottons, or some substitute, slave property would be an enormous taxation, rather than profitable, and would soon go into disuse. These changes in business afford much food for reflection, and much room for benevolent enterprise.—*Cincinnati Journal*.

## FROM THE KARENS.

The following letter from Mrs. Vinton, dated Karen Jungle, Feb. 14, 1836, to Rev. Mrs. Stow, of this city, will be found interesting.—*Christian Watchman*.

I recollect my promise to write, and would at this late hour beg forgiveness for not fulfilling my engagement before. But my motto is, and still shall be, "first the cause of Christ, then, friends." I will endeavor to oblige my friends when it will not be at the expense of souls. And let me assure you that these opportunities to oblige friends are "few and far between." But since I have a moment to write, what shall I say? I cannot believe that the short acquaintance we had in Boston, rendered it possible that you should feel interested in me any farther than I am connected with the cause of Christ. I will therefore confine myself to the cheering prospects that are opening before us in the wide spread Karen Jungle.

I say "cheering prospects," yet I trust before I close, your heart will bleed with mine over the desolate condition of thousands. I cannot have time to describe all the interesting scenes of the last three months. Suffice it to say, that at the close of the rains, Mr. V. and I resolved not to sit down, but "go" to proclaim salvation in the name of Jesus. Accordingly, after visiting each of the three Christian villages, and making a few short excursions into the Jungle, we set out upon a tour of 12 or 13 days journey, up to the Great Karen Prophets—between 200 and 250 miles from Maulmein. We found so many in these dark corners of the earth, that never before had heard of Jesus Christ, or that any foreign teachers had come into the country, that we could not help exclaiming in the anguish of our souls, what are we "among so many?" We inquired of each other and of the Lord what we should do? And we came to the conclusion that we should separate and go our different ways, and as Mr. V. could climb the mountains, and penetrate the thick Jungle better than myself, we resolved that he should go by land, while I should continue upon the rivers. Accordingly, four days ago we separated, and as Miss Macomber (who had just arrived) wished to visit some Pyho-Karen villages a little below this, she accompanied me in the boat. We arrived at the head of the creek at night—in the morning, as we had eight miles to travel, and as the heat in the middle of the day was excessive, we resolved to take advantage of the cool of the morning.

We had scarcely set our feet upon the shore, before an intelligent female asked me where I was going. I told her I was going to tell the poor benighted inhabitants, of God. She inquired why I did not tell them of God. I told her I was not at leisure,—that perhaps I would on my return, when her countenance fell. However, she soon passed on before us, and we proceeded about a quarter of a mile, when we arrived at a village where we found all the inhabitants standing in the road to receive us. As we approached, they called out to us, "Tell us of the law of God." "Tell us of the law of God." And such was their entreaty, that we were obliged to stop about half an hour with them, giving them the promise, that if practicable, we would call as we returned. We then proceeded about three quarters of a mile, when we arrived at a flourishing Tong-thoo village, consisting of about fifty houses. As we were not able to speak their language, we were obliged, although with pained hearts, to pass through, not forgetting however, to lift up our desires to God that he would send some one to tell them in their own tongue, the unsearchable riches of Christ. The next village at which we stopped, was a skyham Karen (that tribe to which we are more particularly sent.) As the heat was excessive, they brought down the mats and spread them in the shade of a house, and then gathered around me with intense interest to inquire about the new religion. After talking to them some time, I mentioned prayer. With earnestness they inquired, "how shall we pray?" I then called upon one of the assistants to pray. As he commenced, the headman followed, repeating the prayer after him. They pleaded with a great deal of earnestness, that we should remain with them during the night, so that they might call together the inhabitants of the surrounding villages to hear of God and heaven, but our appointments would neither permit this nor of our returning that way. We then travelled about two miles farther, and arrived at a Pyho village. We walked up to the house of the chief—found his wife spinning in the verandah, but as she had never before seen a foreigner, she would not for a long time permit us to enter. As soon however, as they learned who we were, the villagers flocked around us and listened attentively to the word of God. Our assistants were so moved by their pressing invitations to remain, that they began to plead with me to stop till after the Sabbath. In vain I told them of our engagements, and the much we had to do before the rains, and it was not till I told them that I thought that it would be the Teacher's mind to travel there during the rains, that I could persuade them to proceed. At evening we visited another village, and spent the night at the house of the chief. We had an interesting assembly at worship in the evening; and although I dismissed at about nine o'clock, yet our assistants kept on preaching till after midnight, and commenced again before light. And although we had to return to the boat that

day, and our road a great part of the way, lying through burnt grounds, yet it was impossible to tear ourselves and assistants away from these people, till the sun had indeed "waxed hot." The people cooked breakfast in two places for us, and would not be content without our taking a quantity of their rice to eat on the way, every one charging us to return as soon as possible. On our return, we met several companies of people who manifested such an anxiety to hear the word of God, that when our assistants were once seated they seemed chained to the spot. I began myself to feel the effects of overdoing, to that degree that I knew that it was the dictate of prudence for me to make my way to the boat as soon as possible. This I was obliged to do without even a guide. But the Lord led us. On arriving at the boat, we found that one of the two men I had set to watch it, had gone off to a distant village, preaching. The night previous a few men had listened to the gospel, and they could not be satisfied that their fellows should not hear it too, so they over-persuaded one of our men to return with them, leaving word that they would return in two or three days. Had I been well, and had it not been so great a feast (eating to the Nats) at Ko Chet-Thing's village, I would have given myself up to the peculiar circumstances in which I seemed to be placed, and not returned so long as one soul would listen to the gospel.

In addition to what I have mentioned, our Karen woman was suffering from a bowel complaint, and we had no medicine with us. After a long time, our assistants returned, and we commenced our homeward journey, although we felt that we were doing violence to our own feelings, to thus tear ourselves away from those who seemed to listen as for their lives, and whom we might next meet before the burning throne. We proceeded a little way up the river, and found that the assistant who had left us, was here preaching to the villagers. A number said they believed this religion, and worshipped God. Another said he wished to be baptized, and go right off with the teacher, and leave his family in the school. We arrived at Ko Chet-Thing's village in the night, (Saturday night.) In the morning we went up to the zayat. As soon as the Nats learned that we had returned, they gathered round me, and although I was scarcely able to sit up, yet I continued to talk, and they to listen, during the whole day, [worship excepted, when the Christians were addressed] each one repeatedly assuring me that they would never again eat to the Nats, but that they had now heard of God, they would with one consent, worship him. And not only so, but they would return to their respective villages, and tell their friends what they had heard, and persuade them to worship him too. A kind of sadness had been brooding over my spirits for a number of days, when I reflected upon the earnestness of the Karens to receive the gospel, while so few could hear it from our lips, even were we to put forth every effort in our power.—But when Ko Chet-Thing told me of what had passed in the village during my absence, and what was the general feeling of the Karens, my heart sunk down for a few moments in despair. A large company from the Burman side had come to see the teachers; and were told that Mr. V. had gone by land to Newville, and that I was gone down the river. They said that they had desired to see us, a long time, and had been inquiring where we were.—Sometimes they could hear of us at Maulmein; sometimes at Pelew-geum, sometimes at Chummarah, sometimes at Lakee's, but they could never find us. They said they had heard that we preached that God had had mercy upon the Karens, and sent them teachers and his word. But it was to them all in vain. They could obtain neither. They remained in all their sin, poverty and wretchedness, and should die and go down to hell, if the teachers did not pity them. They begged Ko Chet-Thing to intercede with us that we might be located, and then they would all come to us. Ko Chet-Thing was very much moved as he told me the sad tale, and I could scarce refrain from tears. Alas, were I in their condition! Another chief on the Burman side is praying morning and evening, that God will send the teachers that way, so that he may be baptized. O could we be divided and go a thousand ways at once, then might the poor Karens hear the gospel. But soon the rains will come on, and then we must be located, with now and then an excursion.

From Zion's Herald.

## POPERY IN MONTREAL.

On Sunday, 26th June inst., will be sold, and adjudged to the highest and last bidder, at the door of the parish church of Montreal, at the close of the morning service, the lots hereinafter described, on the farm of the late Mr. Fallum, situated at the current of St. Mary, near this city. (Here follows a description of the property, &c.)

"J. A. LABADIE, Not. Pub."

Here we see that the sale is not only made on the Sabbath, but at the door of the church, and what is still worse, at the close of the service!—That is worse for them, because they pretended to worship God in that place; but, in our opinion, Satan was infinitely more pleased with their in-door service, than that performed without.

Those sacrilegious profanations of the holy Sabbath are sanctioned by the Roman Catholic priests themselves. They have been known to engage in a public manner, in Montreal, on the afternoon of the Sabbath, in games and diversions. And yet this is the only true church, and all who are without its pale, are reprobates and heretics!!

Professor Tholuck states, that in the single city of Berlin, more than seven hundred Jews have asked and received baptism, during the last 15 years. A single minister of the gospel has, in less than five years, been the means

of converting, with the divine blessing, more than eighty Jews. Many of those who have become Christians, now fulfil the duties of the evangelical ministry; others occupy professors' chairs, and the academy of Berlin alone, reckons among its most distinguished teachers, five converted Jews.

## For the Christian Secretary.

Having had opportunity, the season past, of visiting different churches in different places, among different denominations, and of learning the present state of Zion, I feel disposed to present your readers with a few thoughts, by way of question, for their consideration.

Where is that life and power of religion in the soul that was manifested some twenty five or thirty years ago? That brokenness of heart and contrition of spirit, that weanedness from the world, that heavenly attachment, that fervency in devotion, and groaning in spirit, which used to characterize the man of God? Where is that peculiar union among the saints, which no other union on earth can counterfeit? That fellowship which was formerly enjoyed when "soul touched soul," and heart reached heart? Have all those tears dried up which our Fathers used to shed, when praying, exhorting or preaching? May it not be said that dry eyes make dry prayers, dry exhortations, and dry sermons? Ah! wet eyes indeed, when our Godly Fathers in the ministry, met after some months of absence, and embraced each other as brethren engaged in the same cause! Where are those heavenly, heartfelt greetings now? Has pulpit unction given place to pulpit eloquence, falsely so called? Does the sword of the spirit possess too keen an edge for modern hearers; and has it become necessary to wind over it a silken ribbon "lest it wound their souls too deep"? Has religion experienced a change, or truth undergone an improvement by modern inventions? Has sin become less sinful, or the sinner in less danger of damnation, on account of those changes which have taken place in the customs, manners, and fashions of a polite religious community? Can truth be more adorned, than when left unadorned? Where are those peace-makers who used to spend sleepless nights until difficulties in the church were settled? If more questions are necessary, more may be asked; but "is not a word to the wise sufficient?"

W..... m, Dec. 1836.

## For the Secretary.

## QUESTIONS ON THE ACTS OF THE APOSTLES.—LE:SON XIV.

Chapter 5. vs. 1—11.

1. In what sense is it true that Ananias lied to the Holy Ghost?
2. What evidence does this passage afford of the deity of the Holy Spirit?
3. Was Ananias guilty of what is usually called "the unpardonable sin?"
4. Is mention made of that sin in any other part of the Bible?
5. On what account is the sin against the Holy Ghost unpardonable?
6. Have we reason to suppose that any persons at the present day commit that sin?
7. What agency had Satan in impelling Ananias to commit it?
8. On what principle was Ananias condemned for committing it, if he acted under the influence of Satan?
9. By what means was Peter made acquainted with the impious fraud practised by Ananias?
10. How are we to understand the declaration, "thou hast not lied unto men?"
11. Was there any thing supernatural in the death of Ananias?
12. What are supposed to have been the rank and occupation of the young men who buried Ananias?
13. What reason can be assigned why Sapphira, the wife of Ananias, was suffered to remain so long ignorant of his death?
14. Wherein consisted the guilt of Sapphira?
15. In what sense did Ananias and Sapphira tempt the Spirit of the Lord?
16. How will you reconcile this passage with James 1, 13?
17. What is the nature of the fear spoken of in this passage?
18. What reflections naturally arise from the account here given of the character and fate of Ananias and Sapphira?

## Hamilton Institution.

In a letter from a correspondent, we learn that this institution is in a prosperous condition, having one hundred and eighty students.—"There are about 20 students who belong to the Eastern Association, which is a society that pledges all its members to be foreign missionaries."—*Rel. Herald*.

From the Rel. Herald.

## Extract of a letter from Elder G. W. Trice.

The prospect at the Reeds for an ingathering of souls is brighter at this time than it has been for the last three years. Within the last month we have had six added to our church, all white, and others are waiting for baptism. May the great Head of the Church revisit that section, and that to bless, is the prayer of your brother in hope,

G. W. TRICE.

We have ever entertained only the kindest feelings towards the Episcopal church, as one among other sects, into which the Christian community in this country is divided, though one of the smaller of them, and we have rejoiced in its prosperity. We have, however, regretted to witness of late so much arrogant pretension on the part of some of the advocates of High Churchism; and we feel it a duty, which we owe to our common Christianity, to rebuke this "spirit of exclusive sectarian bigotry."—*Am. Bap.*

Brevity of life.—An ancient register, which may be depended upon, gives us the following very mortifying instances of the brevity of human life, of a hundred persons, who were born at the same time. At the end of 6 years, there remained only 64; at the end of 16 years, 46; at the end of 26 years, 26; at the end of 36 years, 16; at the end of 46 years, 10; at the end of 56 years, 6; at the end of 66 years, 3; and at the end of 76 years, 1.

## CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 24, 1836.

## \$20,000 FUND FOR THE N. E. S. UNION.

Our views as to the expediency of raising a fund for the purpose of establishing a Depository, and for publishing books were given in the Secretary of Nov. 27. The editor of the Christian Watchman, after publishing our remarks, (with the exception of the last paragraph) proceeds to say—

There are two questions to be considered on this subject. 1. Do the Union need a Depository? 2. Do they need funds?

Sabbath Schools and Sabbath School Depositories, are no experiment; and we hesitate not to affirm that a universal experience has asserted the necessity of Sabbath School Depositories; not as a means for money making, but as being necessary to the success of the Sabbath School Institution.

Does the Union need funds? The Secretary is opposed "to the accumulation of funds by benevolent institutions for the purposes of trade." We know of no institution that pursues such a course, or that proposes to pursue such a course. The Sabbath School Union proposes to make books, because the books the needs are not to be had; and if a work is to be done, that ordinarily requires funds for its accomplishment, it will be needed. But the Union does not ask for money for the purposes of trade. The Executive Board of the New England Sabbath School Union ask for funds upon the same principle that the Missionary Board and the Board of the Education Society ask for funds. They ask those who have entrusted to them the performance of a certain labor, the requisite means for accomplishing it. The Missionary Society and the Education Society have each a small amount of permanent funds; say some ten or twenty thousand dollars, more or less, and it is a great convenience in doing their business. Whether the amount proposed is too much or too little we have not stopped to inquire, but are we are, that the Sabbath School Union need some funds to enable them promptly and efficiently to do their business.

The allusion of the Secretary to the American Bible Society is illiberal and unjust. That the American Bible Society has been guilty of a favoritism, that may be inferred from this language is beyond belief. But may have asserted, that some men in the employ of the American Bible Society have grown rich, and it may have said truly, or spoken falsely. But suppose some persons in the employ of the American Bible Society are known to have accumulated property, or as rumor says, have grown rich, is that necessarily an impeachment of the Society? The amount of business done by the Bible Society exceeds \$10,000 per annum. They paid for binding only, last year, \$23,584.81. The Secretary cannot hold, certainly, that a man is bound to labor for the Bible Society for less than a fair compensation. Suppose, then, the Society employed one man to do their binding; a man that was competent to the undertaking; and suppose they gave him only a reasonable compensation, is it not probable that his binder would have made money. Every competent man who applies himself to his business is expected to lay up money, and why should not the binder, and the printer, and porter, employed by the American Bible Society, do the same?

To the first question, we should give a negative answer; to the second we say yes, to a limited extent. But is it therefore necessary to have a permanent fund? The calls for benevolent objects are numerous and increasing, and we know not why a large amount need ever be called for by these Managers. It is a fact which many deeply deplore, that while funds are collecting in this vicinity by foreign agents, our own Churches are suffering for aid. A S. S. Union may be sustained without owning a Depository. What does the Watchman denominate "trade," if making, buying, and selling books, is not? (See advertisement of the Union on the last column of next page.) There is a difficulty in obtaining original well written S. S. books, but no difficulty as to publishing them. Now will the Union be the better able to obtain such books, merely by owning a Depository? Men who are conversant with the book business, know that the very small discount to the trade is such, that there is very little inducement to purchase of the American Sunday School Union, for the purpose of sale. From the manner in which the publication of the S. School Treasury is conducted, there being no sufficient inducements to booksellers to act as agents, it is presumed that their other business will probably be conducted on a similar plan. This is stated as a reason why we believe that individual enterprise will be more efficient, and do business more satisfactorily to the public; and at a profit, while that institution might lose. We refer for illustration to the case mentioned of the Mass. S. S. Union, in the paper before referred to.—Our opinion was given deliberately, and we have seen no argument in the Watchman to induce a change in our views. Much more might be said; but as we understand that some funds have been obtained in our vicinity, and the subject being before the public, farther remarks may not be deemed necessary.

One word to the editor of the Watchman. Why was the last paragraph in our article omitted in your paper? You are very sensitive when a charge is made by the editor of the Register, in a case where you inserted hastily a notice of our late brother Rice—Does the golden rule apply in one case and not in the other? But we forbear, knowing that external causes sometimes have a sad effect upon constitutions, which under other circumstances exhibit the very milk of human kindness. Peradventure the East Wind has prevailed, which has been a trouble ever since the days of patient Job.—When he produces documents to show that he is the accredited agent and defender of the A. B. Society, upon our remarks concerning which he has put the worst construction, he may hear something more definite.

We are not wholly insensible of the honour conferred by brother Allen, of the Monthly Paper, by his notice of our article above referred to; and of his very courteous parallel, are not unmindful. Now we have long noticed, that when the chief managers of public concerns, whether in the political or religious world, have laid down their plans of operations, it is often dangerous to the popularity of the individual, or of the publication, which should dare to differ from them. We were not unmindful of this fact, when preparing for publication the article alluded to, and therefore were neither surprised nor alarmed at the remarks of our good brother A. But however

much we like to move along with our brethren in the numerous objects presented for our adoption, we must be indulged with the expression of our views, which, if incorrect, will far sooner be corrected by fair argument, than by reproaches for narrowness, or hostility to good objects.

**Death of Elder Joseph Grafton.**—We are indebted to brother S. B. Page, of the Newton Institution, for the letter from which an extract is given below, announcing the decease of this aged, faithful, and beloved minister of the gospel. For nearly half a century we have known and loved him, who, full of years devoted to the service of God and the church, full of faith, and good hope through grace, and surrounded by multitudes on whom the blessing of God by his instrumentality has fallen, has gone to receive his reward. In view of his beginning, his progress, his fidelity, and his end, it may well be said, "Let not him that dieth on his harness boast himself as he that putteth it off." With the deceased the "good fight" was long protracted; but he "kept the faith."

Newton Centre, Dec. 19th, 1836.

"ANOTHER FATHER IN ISRAEL GONE."

Elder Joseph Grafton, so long known as the Pastor of the first Baptist Church in this place, departed this life on Friday last.

Some of the circumstances connected with his sudden removal, were calculated to make a deep and solemn impression on the hearts of this people. The Baptist Society had nearly completed a new place of public worship. Thursday, Dec. 22d, was the day appointed for its dedication. The congregation expected to assemble in the old house but once more on the Sabbath, and, as such, a day would naturally be one of interest, arrangements had been made for such exercises as might seem most appropriate to the occasion. It was accordingly announced, by the Rev. Mr. Willard the Junior Pastor of the church, that Elder Grafton would preach on the last Sabbath. Many looked forward with interest to the time when they might once more hear him who had, for nearly fifty years, most faithfully and affectionately proclaimed the messages of God to man, in the house which they were about to leave. It was supposed he would make this time, when he would speak of the blessings which had been showered upon them in such rich profusion, while he would show how that the small one had been increased, till no less than six churches had been formed from this one; and thus endeavor to inspire their hearts with the Great Shepherd of Israel.

But alas, how uncertain is life! and how are our hopes disappointed! As in the case of our lamented brethren Freeman, and Jacobs, and Davis, he was dismissed from the cares and sorrows of earth just on the eve of an interesting event, when many were expecting to listen to the gracious words that should proceed out of his mouth.

No minister in this vicinity was more universally esteemed and beloved, and probably none whose labors have been more eminently successful and blessed, in promoting the cause of the Redeemer on earth. And O, may the mantle of this venerated and loved Father rest upon the young brethren in the ministry. The funeral services will be attended to-morrow at 2 o'clock P. M. Dr. Sharp is expected to preach on the occasion.

We are requested to say, that the Rev. W. H. Shailer has not accepted the request of the South B. Church in this city, to become their pastor.

The Rev. Robert Turnbull, of Detroit, has received a unanimous call from the South Baptist Church and Society in this city, to become their pastor.—Northern Courier.

We are happy to announce that by the latest advice from William, Br. Benjamin Cook, Jr. was rapidly convalescing; and it was hoped he would soon be able to resume his ministerial labors. Thanks to the "God of salvation, to whom belong the issues from death." Pa. 68. 20.

First Lessons about Natural Philosophy, for children. Part Second. By Miss Mary A. Swift, Principal of the Litchfield Female Seminary. 16 mo. pp. 176. Hartford: Belknap & Hamersley, 1836.

This is the second part of a similar work by Miss Swift, and is well adapted to effect its intended object, being by its language and manner of treating different branches, brought within the comprehension of juvenile minds. It is pleasing to see elementary books of this description multiplied, provided they are so arranged and couched in proper language, that they may be readily understood. And it is believed that Miss Swift has done herself credit in these respects. It is in short chapters, all written in question and answer, and beautifully illustrated with cuts. We commend it to teachers of primary schools. Should parents place it in the hands of their children for evening study, they would find it useful.

**LECTURE ON POPULAR EDUCATION.**—It will be gratifying to the friends of education to be informed, that Mr. Samuel Wood, of London, who has taken a deep and practical interest in the cause of public education in this city, has consented, at the request of our citizens, to deliver a Lecture on the methods of instruction adopted in the common schools in England, in the Lecture Room of the Centre Church, on Tuesday evening, Dec. 27th, at 7 o'clock. The friends of education, and the public generally, are respectfully invited to attend.

**ASTRONOMICAL LECTURES.** Professor Totten proposes to deliver a course of Lectures on Astronomy, at Union Hall, to commence on Tuesday evening next, at 7 o'clock. The course will consist of ten Lectures. The large reflecting Telescope belonging to Washington College will be set up either at the Hall or at some other convenient place in the city, and attended by a competent person, every favorable evening during the course, for the use of those who wish to observe the heavenly bodies.

Persons procuring tickets for the whole course will be entitled to the use of the Telescope. Others will be required to pay for each evening the price of admission to a single lecture.

Price of tickets \$3 for the whole course. 25 cents for a single lecture.

#### ACKNOWLEDGMENTS.

The Treasurer of the Connecticut Baptist Bible Society acknowledges the receipt of the following sums, Aug. 2. Rec'd of the Hartford Baptist Bible Society, \$415.08  
" of two individuals to constitute Rev. Wm. Bentley life member of the Conn. Bap. Bible Society, 30.00  
" Mrs. J. Hyde, 2.00  
" Des. Fish, Groton, 5.00  
" Sturgeson Chh. and Congregation, 26.10  
" N. Stonington " 2.25  
" Bozrah " 7.00

" Plainfield " 7.50  
" " String Gold Beads, 17.50  
" " at N. Stonington " 38.00  
" Preston Chh. and Congregation, 38.00  
" Thirty dollars of the same to constitute their Pastor, Rev. N. E. Shailer life member.

" Rev. Asher Miner, North Stonington, 3.00  
" Mather Turner, Colchester, 2.00  
" Killingworth Chh. and Cong., 6.69  
" Milford " 5.25  
" J. Olmsted, Wilton, 1.00  
" Rev. N. Bulkeley, Danbury, 22.00  
" 2d Chh. and Cong. n. Danbury, 3.31  
" Friends, 19.00  
" New Milford Chh. and Cong., 6.00  
" Litchfield 1st Chh. and Cong., 6.50  
" Cornwall " 4.44  
" Colebrook, 2d " 2.54  
" Newfield, 2.00  
" Ruth Hodges, 2.31  
" New Hartford and Burlington, Chh. and Cong., 4.61  
" Enfield, 7.5  
" " String Gold Beads, 7.5  
" Newfield, Chh. and Cong., 1.56  
" East Windsor, " 5.00  
" Dr. Chaplin, 10.10  
" Canton Chh. and Cong., 18.00  
" Wethersfield " 14.16  
" Manchester, 3.30  
" Miss E. Sheldon, Suffield, 6.50  
" Marlborough Chh., 9.67  
" Montville, (Cherterfield) Chh., 11.123  
" Colchester and Bozrah, 30.60  
" Stephen Congdon, of 2d Chh. Waterford, to constitute himself a life member, 30.60  
" Waterford, 2d Church to constitute their Pastor, Rev. E. Denison, life member, 30.60  
" Bloomfield, Chh. and Cong., 9.37  
" Killingworth " 1.72  
" Newtown, " 9.0  
" Lyme, 2d, 25.72  
" Hadley Missionary Tract and Bible Society, 3.00  
" Salem Chh., 4.00  
" Stratfield " and Cong., 17.01  
" A friend in Burlington, 5.00  
" Waterford 1st Chh., 24.46  
" Andover, " and Cong., 10.66  
" Colchester and Bozrah " 1.00  
" Tolland Chh. and Cong., 7.50  
" Berlin Chh., \$33.63, Miss Rachel Wells of Newington, 31.00, to constitute Rev. A. D. Watson & Miss Rachel Wells life members, 63.62  
" Widow Spencer, East Haddam, 50  
" Bristol Chh. and Cong. hand Rev. O. Allen, 65.79  
" Bible Society, Willington, 95.50  
" to be added to five dollars previously received to constitute Rev. Dr. Chaplin, life director, 50  
" Deep River Young Gentlemen and Ladies Bible Society, \$30, to constitute Rev. Henry Wooster, life member, also \$30, to constitute Rev. O. Spencer, life member, also \$31, to constitute Dea G. Stevens, life member, also 30, dollars, to constitute Deacon J. Reed, life member, also \$5, making \$125, to constitute Rev. H. Wooster, life director, of the American and Foreign Bible Society, 125.00  
" Bible Society, 1st Chh. Saybrook, \$30, of it to constitute Rev. J. H. Baker, life member, 36.50  
" the Chh. and Society, Mansfield, to constitute Rev. Wm. Bowen, life member, 33.66  
" the Chh. in Tariffville, to constitute Rev. Augustus Bolles, life member of the Am. and Foreign Bible Society, 30.60  
\$1344.51

The friends of the Bible who have not contributed to aid the great and good work of giving the word of God to the destitute, are most earnestly requested to contribute liberally for this object themselves, and to do what they can to dispose others to give their support to the same noble work, and those who have rendered assistance are also requested to continue their exertions in making and forwarding their collections, and let not the friends of the Bible consider their work accomplished until the world is filled with the knowledge of God.

JOSEPH B. GILBERT, Treasurer.

The following donations for the Connecticut Baptist Education Society, have been paid over by the Rev. H. Wooster, viz.—  
Baptist Church in Bristol, to constitute the Rev. O. Allen, life member, 15.00  
First Church in Saybrook, to constitute the Rev. J. H. Baker, a life member, 15.00  
2d Church Saybrook, to constitute the Rev. R. H. Knapp, a life member, 16.54  
Deep River Baptist Church, to constitute the Rev. Henry Wooster, and J. Higby, life members, 30.00  
\$78.54  
J. W. DIMOCK, Treasurer.

The Treasurer of the Convention acknowledges the Receipt of \$5, for Domestic Missions, and \$5, for Home Mission, of Miss Rachel Wells, of Newington, hand Rev. A. D. Watson.

#### General Intelligence.

**THE ANNUAL TREASURY REPORT.**—This document was transmitted to Congress on the first day of the session. It would not be worth our space to publish the whole, as it would occupy not less than eight columns of our paper. A synopsis of the report will undoubtedly be acceptable to our readers, and we herewith present the same under its several divisions and heads, as follows:—N. Y. Messenger.

**Receipts and Expenditures for 1836.**  
The balance in the Treasury on the 1st of January last, was \$26,749.80. The receipts for 1836 are estimated at \$47,691.396, of which the receipts from Customs for the three first quarters have been \$17,523.151, and the receipts from Lands \$20,049.029. The expenditures for 1836 are ascertained and estimated at \$31,425.032, of which the payments for the military service, (including fortifications) during the three first quarters, have amounted to \$13,010.061.

Deducting the expenses of the year ascertained and probable, from the receipts, the balance which will be in the Treasury on the 1st of January, 1837, is estimated at \$13,095.669, and deducting the "unavailable funds" of \$1,080,000, leaving "the available balance" \$11,915.669. This does not include the balance to the credit of the Post Office Department at the end of the year, estimated at \$513,930.

**Revenue and Expenditure for 1837.**  
The receipts are estimated as follows: Customs, \$16,500,000; Land, 5,000,000; Bank Stock and Miscellaneous, \$609,000. The expenditures (including \$1,000,000 for usual excess of appropriations estimate) are estimated at \$26,755,831.

**Imports and Exports.**  
The Imports during the year ending 30th September, 1836, are ascertained and estimated at \$173,540,000, showing an increase, compared with the preceding year, of \$23,544,258. The exports during the same

period are ascertained and estimated at \$121,789,000, of which \$101,105,000 were domestic products, and the residue foreign, exhibiting an aggregate increase, compared with the preceding year, of \$35,423, and an amount exceeding the average of the last three years by 5,829,150.

#### The Surplus Revenue.

The recommendations of the last annual Report are renewed, and reductions suggested of duties on raw materials of foreign origin used in some of our important manufactures, and next on articles of comfort and necessity for the people generally. A prohibition of the sale of the public domain to any but actual settlers, is also mentioned as another mode of curtailing the revenue.

#### The Public Money.

An account is given of the measures adopted in pursuance of the act of June 23d, 1836, to regulate the deposits of the public money, and some recommendations are made of prospective provisions on the subject, such as authority to discontinue as deposit banks, when no longer necessary, those selected under the late act, &c.

#### The Mint and the Currency.

The coinage of the Mint, from the 1st of January to the 1st of November, 1836, has been, of gold, \$3,619,440, and of silver, \$2,77,000. The establishment of a gold coin of one dollar is again urged upon Congress.—The quantity of gold now in the country is estimated at \$15,000,000. The Secretary of the Treasury calculates the whole specie in the country in October, 1833, at thirty millions of dollars, and the whole specie now in the country, at seventy-three millions. Various speculations on the subject occupy a number of pages in this part of the report.

#### Miscellaneous.

The report concludes with several suggestions of a miscellaneous character, among which the renewed recommendation of the adoption of measures for regulating steamboat navigation, must meet with very general approbation from all those who have as much horror as we have of those appalling catastrophes which class themselves under the head of "Steamboat Disasters."

#### INDIAN WAR IN FLORIDA.

The war is going on very much as it was prosecuted last winter. The Indians are not easily found, and when found in the fastnesses of some swampy regions, when they are not easily conquered. What will be done when the miserable tipplers, whom a recruiting party is enlisting in this city, shall join in the pursuit, we will not predict.—N. Haven Journal.

The latest intelligence from the seat of war, is to the 27th of Nov. On the 17th, 18th, and 21st, there were skirmishes, which are thus described by an officer, whose statements appear in the Savannah Georgian of Dec. 5.

On the 17th, marched at about 2 P. M. Came to the Panoska Swamp, where the Indians were discovered lurking in the brush. We attacked and fought 45 minutes, when they retreated, leaving 18 dead. Our loss was one killed and five wounded. We continued to march for six miles, and encamped for the night. A picket was placed for protection. Next morning the 18th 450 of the brigade was detailed to reconnoiter.

On arriving at the picket guard, they took a trail and followed it for six miles into the Wahoo Swamp, water up to the waist. At one o'clock, came up to the enemy, supposed to number 4 or 5 thousand, and fought them for two hours and a half, driving them from every position, and killing fifteen—we lost three killed and seven wounded. On the morning of the 19th we fired a signal gun, which was answered by Col. Pierce, which at the time we supposed was Gen. Jessup. A detachment was sent out on the answer being given, and found the Col. advancing rapidly.

Arrived late in the evening and encamped near the massacre ground of Major Dade, about a quarter of a mile from our camp, where they rested one day. On the morning of the 21st we again marched for the Wahoo Swamp, with 1500 men, including the friendly Indian. At about 11 o'clock we arrived at the battle ground of the 18th, and they ready for the fight again. As soon as our men were formed, they commenced the yell, and on our arriving within firing distance the signal gun was discharged, which was immediately followed by a heavy fire from the hostiles. The order was then given for a charge into the hammock, and a more brilliant display of cool bravery never witnessed by any troops.

They marched in line under a heavy fire, driving the enemy from every position, until they crossed a small stream, when we returned their fire; but in consequence of the lateness of the hour, and scarcity of ammunition and provisions, we were compelled to leave them, and returned to camp about 9 o'clock at night. In this action fifteen Indians and four negroes were found in the edge of the Hammock, but we supposed from signs across the stream we killed a great number, but from the habit of carrying off their wounded, nothing certain can be told. We had seven Regulars killed, one Tennesseean, four Indians, including Major Montic, who was shot in the effort to cross the stream above mentioned—wounded Capt. Maitland of the regulars, Capt. Ross of the Marines, in command of a company of Indians. The fight lasted upward of five hours from the time the first gun was fired until we retired. On the 22d, we took up the march for Volusia, being out of provisions and ammunition, where we arrived on the night of the 27th, much fatigued and broken down. The Tennesseans will soon be discharged and move far from home; but previous to that time they are determined to have another fracas at the Wahoo Swamp, where the whole of the troops will be in a short time.

A detachment of 200 Indians and 50 regulars left for Topokala or Phillipstown. Gen. Jessup has not been heard from, and Capt. Johnson has been sent express after him.

#### TEXAS.

The papers give the message of President Houston, as he is styled, notwithstanding the infamy of his private character. The Congress of Texas have voted to become connected with the United States, provided they can receive a guarantee of their slaves and be admitted into the Union on the same footing as the original States. The New Orleans Bulletin gives the latest news.—N. Y. Evan.

The Hon. William H. Wharton, Minister Plenipotentiary from the Republic of Texas to this Government, arrived on board of the schooner Julius Caesar, with his family; also Col. J. McWolfe, his Secretary. They will immediately proceed to Washington city.

We understand the Minister is instructed and clothed with powers to procure the recognition of the independence of Texas, and also her annexation to these U. States, if practicable.

#### IMPORTANT.

We copy the following article in relation to Texas from the N. Y. Sunday Morning News. The information it contains is of the first importance to the whole country, and we are not aware that it has before been given to the public.

Texas.—We stated in a recent paragraph that the agent despatched by the President of the United States to Texas, with instructions to procure information in respect to the political and military condition of the country, had returned, and made a report confirming, out and out, with the well known wishes of the President on the subject. We now add, that we have received additional information on the subject, and are enabled to assure the public that the report is of the most favorable character, exhibiting Texas as capable of discharging the duties and fulfilling the obligations of an independent power.

In the mean time Texas has elected a President and a new Congress with great unanimity and order; and the question being submitted to the people at the polls, whether they wished an annexation to the U. States of North America, it was decided almost unanimously in the affirmative.

It is now, therefore, almost certain that a great effort will be made at the ensuing session of Congress, to procure the acknowledgment of the independence of Texas by our government—to establish with it diplomatic and commercial relations, and to settle the preliminaries for its admission into the Federal Union. The state of parties in this country will greatly facilitate this measure. One of the political parties, as has been proved, will not venture, by placing itself in opposition to the annexation, to disoblige its southern and western friends; and the other party will be forward and earnest in promoting a policy which will so much strengthen the interests of the southern slaveholding states. The mercantile and manufacturing interests of the north will also be decidedly favorable to the annexation, for the reason that it will give additional and profitable employment for their capital and industry. Nothing grows at the south, under the present system, that does not go for the benefit of the northern merchants, manufacturers, and navigators. Texas, with its fertile fields, and inaptitude for any but merely agricultural pursuits, will be to them better than a mine of gold. Her slaves are to toil, not for their masters, nor for themselves, but for the northern capitalists. If any one doubts this, let him look both at the ante and post-revolutionary history of the southern states. Let him, for instance, take the tide water country of Virginia, for a century previous to the revolution, productive of tobacco, then the richest export from the colonies to the mother country. Where can you find the results of her fertility and her labor during that long period of time? Not in any public or private improvements, or in any permanent or tangible capital within her own limits; but in the bloated wealth, and munificence, and luxury, and improvements of the mercantile and manufacturing cities of England and Scotland, by which her trade was monopolized. The trade was, by the revolution, transferred to the northern and eastern states, and with the same results. The same will be the history of Texas, whatever nation may enjoy her trade. With her it will be only a choice between England and the United States, in granting the advantages of her trade, and she very naturally prefers to give it to the nation which has the more sympathy with, and affinity for her.

The people of the southern slave states have also a strong motive for an alliance with Texas, independently of any political considerations. Texas is the great cotton region in the world. It is not only more fertile of cotton than the southern states, but it produces a better article. There is land enough in Texas to enable it to supply the world with this great staple, to the exclusion of the Southern states from the market, but the labor is wanting. None but slave labor can be used in the culture of cotton. Now if Texas becomes independent, she may supply herself with slaves from Cuba, and speedily enter into competition with our states in the production of cotton, at once depreciating the value of our slaves, our cotton lands, and our cotton.

The south would never, therefore, assent to the recognition of Texian independence, but to the understanding that the country shall be annexed to the United States, and made subject to our laws in respect to the importation of slaves. The price of cotton will then be maintained, and the valuation of slave labor enhanced; because the number of slaves can only be increased by the means of their natural increase, on whatever side of the Sabine they may ultimately be concentrated.

There can be little doubt, therefore, interested as all parties and sections are in the measure, that the independence of Texas will be speedily acknowledged by the U. S., and that it will, without any unnecessary delay, be admitted into the Federal Union.

#### GOV. M'DUFFIE ON TEXAS.

The Governor of South Carolina has taken a most unexpected turn upon the subject of Texas and Mexico, and one which will be very far from meeting with the approbation of his friends in the southern States. The coolness of the President's Message, and the decided language of Gov. M'Duffie, will not be without their effect at the South.—N. Y. Express.

"I have looked with very deep concern, not unmingled with regret, upon the occurrences which have taken place during the present year, in various parts of the United States, relative to the civil war which is still in progress, between the Republic of Mexico and one of her revolted Provinces. It is true that no country can be responsible for the sympathies of its citizens; but I am nevertheless utterly at a loss to perceive what title either of the parties to this controversy can have to the sympathies of the American people. If it is alleged that the insurgents of Texas are emigrants from the United States, it is obvious to reply, that by their voluntary expatriation—under whatever circumstances of adventure, of speculation, of honor or infamy—they have forfeited all claim to our fraternal regard. If it be even true that they have left a land of freedom for a land of despotism, they have done it with their eyes open and deserve their destiny. There is but too much reason to believe that many of them have gone as mere adventurers, speculating upon the chances of establishing an independent government in Texas, and of seizing that immense and fertile domain by the title of the sword. But be this as it may, when they became citizens of Mexico, they became subject to the constitution and laws of that country; and whatever change the Mexican people may have since made in that constitution and those laws, they are matters with which foreign States can have no concern, and of which they have right to take cognizance. I trust, therefore, that the State of South Carolina will give no countenance, direct or indirect, open or concealed, to any acts which compromise the neutrality of the United States, or bring into question their plighted faith. Justice—stern and unbending justice—in our intercourse with other States, should be paramount to all the considerations of mere expediency, even if it were possible that these could be separated. But they cannot. Justice is the highest expediency, and I am sure South Carolina is the last State in the Union that would knowingly violate this sacred canon of political morality."

"If any consideration could add to the intricate weight of these high inducements to abstain from any species of interference with the domestic affairs of a neighboring and friendly State, it would be the tremendous retribution to which we are so peculiarly exposed on the South-western frontier, from measures of retaliation. Should Mexico declare war against the United States, and aided by some great European power, hoist the standard of servile insurrection in Louisiana and the neighboring States, how deep would be our self reproaches in reflecting that these atrocious proceedings received even a colorable apology from our own example, or from the unlawful conduct of our own citizens!"

"There is one question connected with this controversy, of a definite character, upon which it may be proper for you to express an opinion. You are doubtless aware that the people of Texas, by an almost unanimous vote, have expressed their desire to be admitted into our confederacy, and application will be made to Congress for that purpose. In my opinion, Congress ought never to entertain such a proposition, in the present state of the controversy. If we admit Texas into our Union, while Mexico is still warring against that Province, with a view to re-establish her supremacy over it, we shall, by the very act itself, make ourselves a party to the war. Nor can we take this step, without incurring this heavy responsibility, until Mexico herself shall recognize the independence of her revolted Province."

"We have no official information of the precise state of our relations with Mexico. Enough is known, however, to satisfy us that the conjuncture is eminently critical. Let us be scrupulously careful that we do nothing to countenance, and all we can to prevent, the calamity of a war. We are now engaged in a fearful and doubtful struggle to reform our Federal System of Government, by throwing off the corruptions under which it is rapidly sinking."

"In this state of things, a war with any country would be the greatest of calamities; for we could scarcely hope to come out of it with any thing but the mere wreck of a free constitution, and the external forms of a free government."

"But may Heaven avert these inauspicious omens, and direct all your measures to the advancement of our true glory and lasting happiness as a free and favored people."

Geo. M'Duffie."

Fre.—On Saturday night last, about ten o'clock, a fire broke out in an old frame building in North Main street, the property of N. Eggleston, Esq., occupied as a dwelling. The fire commenced in an upper story and soon communicated with two frame buildings, corner of Trumbull and Main street, which were destroyed. By great exertion the firemen succeeded in arresting the fire, without further damage. The loss was not very great; and was mostly covered by insurance, we believe. The furniture in the dwelling house which belonged to Mrs. King, the occupant, was all destroyed, leaving her destitute.—Courier.

Tremendous Fire at Washington.—Letters were received yesterday afternoon, by the express mail from Washington, bringing the melancholy intelligence of the destruction of the General Post Office, the Washington City Post Office, and the Patent Office, by fire. About three o'clock on Thursday morning, the fire was discovered breaking out in the cellar of the General Post Office, which raged with such resistless violence, that that huge pile, with all its books, papers, contracts, and vouchers, together with the whole northern mail, was completely consumed. The Washington City Post Office, in the same building, with all its books and papers, and the Patent Office, with all its thousand of models of the rich and valuable inventions of our countrymen for fifty years past, in the same structure, were wrapped in flames and entirely destroyed. Nothing was saved. The fire was unquestionably the work of some bold and wicked incendiary, of whom no trace has as yet been obtained. The loss is immense, and is irreparable.—Tribune.

#### MARRIED.

In Meriden, on the 15th inst. by the Rev. G. B. Atwell, Mr. John Hall, to Miss Hanna Hall, both of Meriden.

At Windsor, on the 14th, by Rev. W. H. Shailer, Mr. Joseph Weeks of this city, to Miss Delia Birge, of Windsor.

#### DIED.

In this city, on the 19th inst. George Charles, aged 2 years, son of Mr. Charles Martinson.

In this city, Mr. William Tibbals, aged 35.

#### NOTICES.

HARTFORD COUNTY TEMPERANCE SOCIETY.  
The next meeting of this society, will be held in Canton, on the 4th Tuesday, 27th day of Dec. Delegates meet at 10 o'clock A. M., address at 2 P. M. D. HENEMWAY, Secy.

NEW ENGLAND S. S. UNION'S DEPOSITORY.  
The above Depository is kept at 47 Cornhill, Boston, and is constantly supplied with a large assortment of new and valuable books adapted to Sabbath schools. In addition to their own Publications, the Union have on hand the Publications of the Massachusetts S. S. Society, American S. S. Union, American Tract Society, and many useful works from other sources. They have also for sale an extensive variety of Bibles, Testaments and Miscellaneous Books.

We would invite the attention of Sabbath Schools, and the Christian public generally to the above named Depository.

The Sabbath School Treasury, a valuable monthly periodical, is published by the Union at 50 cents a year in advance, or 40 cents when 20 or more copies are taken.

The Baptist papers in New England are requested to insert the above as an advertisement once a fortnight until discontinuance is desired. Dec. 24.

NEW BOOKS  
ADAPTED TO THE SEASON.  
CANFIELD & ROBIN'S  
Have just received a great variety of New Works, among which are numerous  
ANNUALS, for 1837, some of which are very splendid.

A great variety of books suitable for Christmas and New Year's presents.

The books now received, in addition to those on hand, make a very general assortment of  
CLASSICAL, SCHOOL, AND MISCELLANEOUS WORKS.

School Teachers and Merchants are requested to call and examine their School Books and Stationery. Dec. 24.

COLLECTOR'S NOTICE.  
All persons liable to pay taxes, in the town of Union, are hereby notified that the subscriber has received warrants for the collection of State, County, Town, and School society taxes, on List 1835; and will be at the tavern-house of Nathaniel Newell, in said Union, on Monday, the 24 day of January, 1837, from 1 to 4 o'clock P. M., for the purpose of receiving said taxes.

BENJAMIN CORBIN, Collector.  
Union, Dec. 10th, 1836.

MARSHALL'S WRITING BOOKS.  
Nos. 1, 2, 3, and 4.  
THE subscribers have just rec'd and for sale a new supply of these very excellent, and popular Writing Books. B. McKellar, Country Merchant, School Teacher, and others, are now invited to call and supply themselves. Such arrangements have been made as to prevent a disappointment in regard to supplies in future.

Dec. 24.  
CANFIELD & ROBIN'S.

Mothers' Journal.  
NOTICE.  
Those persons who are desirous to continue their subscription for the 2d Vol. and those who wish now to commence taking this very useful and interesting work, are requested immediately to pay one dollar for the ensuing year to the subscribers, that they may order from the publishers at Utica, N. Y., a supply at once, and not unnecessarily tax them with postage.

Dec. 24.  
CANFIELD & ROBIN'S, Agents.

At a Court of Probate holden at Bristol within and for the District of Bristol, on the 19th day of November A. D. 1836.

Present GEORGE MITCHELL, Esq. Judge.  
ON motion of Mary Atwater, and Lucius Atwater Administrators on the estate of Lucius Atwater late of Bristol, within said district, deceased.

This Court doth decree, that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber.—And directs that public notice be given of this order, by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign-post in said town of Bristol, nearest to the place where the deceased last dwelt.

Certified from Record.  
GEORGE MITCHELL, Judge.  
Dec. 10.

## POETRY.

For the Christian Secretary.

We last week had for poetry "Humble Pleading,"  
we this week present you

## TEMPERED HOURS.

How long, dear Jesus! shall I be  
Beneath the Tempter's power—  
And seek his cruel grasp to flee  
For many a weeping hour?

Oh! Thou, who once his temptings knew—  
Who walked the Mount with him—  
A trembling suppliant's strength renew,  
From midst the cherubim.

All weakness, in the dust I bow,  
While Satan roars around,  
I feel his wings above me now—  
I hear the hideous sound!

Through all my wrestling spirit's frame  
He glares, how wild and fierce!  
Good God! prevent the threatened shame—  
Lest I my Savior pierce.

Hast Thou not with the Tempter fought  
And won the victory?  
Hear, then, the soul Thy blood hath bought,  
And bid him gone from me!

C. W. D.

## INSERTED BY REQUEST.

From the Providence American.

## THE IMMERSION.

Composed almost impromptu by a young Lady, after  
witnessing a Baptismal scene.

Lord, it is as thou hast commanded, and yet there  
is room.

'Tis done, the sacred rite is done,  
And they from death to life have risen,  
A glorious laurel each hath won  
From the triumphant arch of heaven:  
A crown of faith, an anchor sure,  
A hope that shall for ever endure.

'Tis done, the fervent prayer is said  
That asks a blessing on this vow;  
Though age hath silvered not his head,  
Or stamp'd one furrow on his brow;  
Yet truth and light to him are given,  
To point their pathway on to heaven.

'Tis done, the holy psalm is sung,  
And echo soft repeats the strain,  
Till rock, and hill, and vale have rung  
Those hymns of lofty praise again;  
And all with one harmonious voice,  
Earth, air, and seas, and skies rejoice.

'Tis done, the cloud that veild the day  
Has vanish'd with the dying strain;  
So shall their tears be wiped away,  
And grief and sin no more remain;  
For He who bade those waters flow,  
Can make their crimson hue as snow.

'Tis done, no wave has left the shore,  
No murmur breaks their silent rest;  
And yet—oh! there is room for more  
Within the blue waves' peaceful breast—  
Where love and peace forever bloom,  
Oh! there is room—there yet is room!

For the Secretary.

## OBITUARY.

The subject of this notice, Julius Mitchell Martin, whose death was announced in the Christian Secretary in October last, was born in Bristol, Ct. Sept. 25th, 1818. A minister in Providence attended him from his birth until his death. Born into the world with a body that bid fair to become a large and strong man, he became a small and feeble child. Disease soon marked him for its own, and death seemed to threaten to cut off his life. After struggling with various difficulties, until about five months old, his complaints increased, and he became more and more feeble. For fourteen hours his anxious parents watched over him, the latter part of the time attended by a physician, and vainly endeavoring to administer relief, as no effort could avail him. The Doctor then died, and he was rapidly sinking in death. When all hopes were gone, he awoke from his sleep; but only for a moment, and then he died. He was buried in the Providence burying-ground, and his remains were deposited in the family vault. He was a devoted Christian, and his death was a great loss to his family and the church.

From the age of three to fifteen years, he appeared to enjoy as good health as others of his age. Early in the autumn of 1834, his health began to decline, but it was not until March 1835, that his symptoms assumed an alarming aspect. He was soon confined to his bed. At first he had some deranged fever, attended with pain in his right side, and cough. By medical treatment, he was in a few weeks relieved. His fever subsided, his pain was relieved, but his cough continued. From this period he generally rode every day when the weather permitted, and about two months he was able to walk. He was then taken ill, and he died on the 10th of April. His death was a great loss to his family and the church. He was a devoted Christian, and his death was a great loss to his family and the church.

The benevolence of his disposition was no less conspicuous. While with the utmost care he treated the little sums he received, he did not hesitate to bestow them, when he deemed the objects worthy. This principle is sufficiently demonstrated by the following fact. A contribution being taken for a Sunday School Library, on contributing the money, it was found I had one-fourteenth part penny to make even dollars. The question was asked who shall put in the last penny? Little more than three feet high, made his way between others, walked up to the table, threw down the money, and walked away without speaking a word, to the admiration of all the beholders.

In making bargains for his own benefit he habitually consulted his father. A principle he never forgot. Whatever was consigned to him was sure to be received with that attention his father would allow.

At the age of fourteen, being absent myself for most of the winter, I left him in charge of my stock of cattle and sheep. It was observed by myself and remarked by others, that he had taken good care, and he had my stock as good as new, as almost any boy could have done. It was always his method to do his work first and his play afterwards, whilst many boys pursue a contrary course.

Some perhaps may think in speaking thus highly of the deceased I have approached too near a perfect character, to be credited, but I have endeavored to represent nothing but what is strictly true. It is true that like other children he had his faults, and although there may have been others who had not as many, yet they were absolutely fewer than it has fallen to my lot to observe in any other.

His religious character was deeply interesting. Accustomed from infancy to an attendance upon all the ceremonies of religion, and religious instruction, it is impossible now to state the precise origin of his first serious impressions. He was never this to make light of religion. His impressions were of an early date. At different times he was deeply impressed, until at length he appeared to have a clear view of the depravity of his heart, and freely acknowledged the justice of God in his condemnation. On the contrary, his feelings were so much like those of the Christian, that I could not discourage him, and therefore left him and the event to God. Had he continued himself a Christian he would have been believed and received as such, for his subsequent life, aside from such confession, was not inconsistent with the Christian character.

Such was the situation the first of April last, when first confined with disease. Early after his disease assumed an alarming aspect; I thought proper to apprise him of his danger, and the importance of being prepared for the issue. At this time he was in a state of mind to receive the truth, and he was very much interested in the subject. At one time he informed me that he had been much troubled on the account of an assertion of a pious minister, who required him to kneel down and give himself up to Christ, and he would pray for him. Julius was not according to his views, and he was too honest to act the hypocrite, declining to do so. He then repeated, that if he did not then give himself up to Christ he never would. I told Julius that Mr. — had no right to make such an assertion, and that he need not be troubled about it. At this time he was in a state of mind to receive the truth, and he was very much interested in the subject.

During his sickness the Bible and Psalm Book were his constant companions. During the whole of his illness, he was very much interested in the subject. At one time he informed me that he had been much troubled on the account of an assertion of a pious minister, who required him to kneel down and give himself up to Christ, and he would pray for him. Julius was not according to his views, and he was too honest to act the hypocrite, declining to do so. He then repeated, that if he did not then give himself up to Christ he never would. I told Julius that Mr. — had no right to make such an assertion, and that he need not be troubled about it. At this time he was in a state of mind to receive the truth, and he was very much interested in the subject.

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I felt. Why I felt my heart grow so soft—O! it is a beautiful text!"

"So it is a beautiful text!" said Emma starting up. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee!"

## A BEAUTIFUL SIMILE.

We heard a minister in the pulpit, a short time ago, relate the following historical fact, and apply it to Christian duty. There is an electric force—an *unction*, arising from its contemplation, that ought to arouse, elevate and quicken the feelings of every Christian in contemplating the beauties of the parable. The minister remarked, that historians said, that the Eagle, when the clouds blackened and lowered, and the winds and storm arose, to a fearful extent, would weigh with instinctive precision its ability to withstand its force without injury. If the storm bid fair to rage with too great force, the Eagle would flap its broad wings and *sore above it*; and from its proud altitude would look down with serenity and composure on the devastation below. The application to Christians, was to persuade them to imitate the noble Eagle. When bickerings and strife arose in the church or in society—when hostilities were waxing hotter and hotter when the storms of civil or religious discords were rising higher and higher—and the wrath of God was thundering in his Providence, into the ears of his provocators, and then they should on the pinions of their faith, rise above the world. This needs no comment. Oh that Christians would learn to emulate the Eagle, and proudly, through the influence of the Divine Spirit, *trample the world beneath their feet*—*Marguerite Intelligence*.

"LOVE ALL."—In a recent number of the Christian Advocate and Journal, we find an account of a revival in South Carolina, from the pen of J. C. Postell, that Methodist minister who thinks that slavery is "an ordination of God."—He gives the following account of the conversion of a Jew or a Catholic, we cannot tell which from this account:

"Among the number converted and received in the church, is one worthy of notice; an old Jew, from Hungary, who had been raised a Catholic. The first love feast he attended after joining, he rose among the last to speak for God; and although his accents were broken and unintelligible, his tears and gestures were expressive. He was understood to say in conclusion, 'You had a Holy Ghost warm in your heart, den you can love man, an' horse an' cow! Yes; you can love all! I have never seen a plainer evidence of conversion in all my life.'"

And thus it appears from Mr. Postell's admission, that when the 'Holy Ghost is warm in a man's heart,' he will love his fellow men, he will love the horse and cow; in a word, he will love all! What a testimony this, against slavery! If the Holy Ghost, 'warm in the heart,' caused a man to love the beasts of the earth, how much more does it cause him to love his fellow man, his neighbor as himself?

And from this it follows, that those slaveholders who use their neighbors' services without wages, and rob them of their personal liberty, do not possess the 'Holy Ghost warm in the heart.'—*Zion's Watchman*.

## AN IMPORTANT FACT.

Communicated by the Rev. Mr. Davidson, pastor of the 2d Presbyterian church in Lexington, Ky.

A lady in Lexington, Ky., a member of the Presbyterian church, and a teacher in one of the Sabbath-schools, has been instrumental to the conversion of 30 young ladies during the time she has been engaged as teacher, for several years, or from the commencement of the school. Twenty-eight joined the church; one of the others would have joined, if she had not been prevented by her father! and the other, it is believed, died happy, though she had not joined the church. Faithful teacher!—thy Lord is not unmindful of your work of faith and labor of love in his *blessed service*! Do not, therefore, "become weary and faint in your mind." In due season we shall reap if we faint not.—*Am. Pres.*

## GEORGETOWN COLLEGE.

It will be seen by a communication in this paper, that the trustees are taking hold with a strong hand. They have resolved to procure more ample grounds, to erect two large edifices, and to make an effort to raise \$50,000 the current year.

We are informed that one of the professors, Thornton F. Johnson, a Cambelite, has resigned his professorship under circumstances which created a strong sensation in Georgetown against him. A successor and two other professors have been elected. We learn that the trustees are united in counsel, and evince a strong determination to prosecute vigorously all the necessary measures for sustaining the college. We hope they will be liberally sustained by the United Baptists of Kentucky.—"There is a tide in the affairs of men, which taken at its flood, leads on to fortune." The tide we believe is now setting in favor of Georgetown College; let its friends come forward manfully to its support, and we shall hope soon to see it stand up in its full soundness and strength, the pride and ornament of Kentucky and a shining light to the whole Valley.—*Cross and Journal*.

The Nunnery Plan.—There are now before the public many professed disclosures of the transactions occurring in these institutions.—All these disclosures whether written in this country or in other countries, whether of recent or of modern date, substantially agree. The question of the truth or falsehood of the narrative of any particular individual, is, to the public a matter of very little moment. Nay, could it be proved that none of these professed disclosures are worthy of credit, it would not materially affect the question of the propriety of

such establishments. The real objection to nunneries has no connection with any particular tale of outrages.

When a young Irishman assumes the title of priest and robes himself in its garb of sanctity, his nature is not changed. He still remains of 'like passions' with the rest of mankind. And when he comes to a gentleman, and says, 'Sir, I wish for your daughter,' to train her up for heaven; I have erected a beautiful house for her to reside in, and have ornamented its grounds with groves and bowers and lovely walks; I have prepared for her a chamber of most perfect seclusion, and I have taken a most solemn vow, that I never will be married, that I may have more time to attend to your daughter, and several other young ladies whom I have also taken under my special protection; she is to see no gentleman but myself and one or two of my associates. She is to receive no instruction but that which comes from my lips, or some one commissioned by me. I am to feed her, I am to clothe her, I am to visit her, in her hours of sickness and dejection, and to me she is to confess every thought and feeling which agitates her heart. When the priest comes with such a request as this, we say the gentleman need not send his agents to Europe and Asia, to explore the convent's secluded cells, and to sift out the truth from the conflicting statements of their inmates. The bare proposition is abhorrent to the feelings of every enlightened parent. The impropriety is of the grossest kind. And if there is any truth in history, the secluded chambers of the convent have been as notoriously corrupt, as every enlightened man would know, from the very nature of the case they must be.

There doubtless are priests who are moral, and nuns who are chaste. But the nunnery plan is an outrage upon decency. A more skillful plan could not be devised to allure to sin, and to take away all the safeguards of virtue. Therefore, we repeat, it is to the public a matter of comparatively little moment, whether the disclosures of any particular individual are true or false. And yet if anything can be proved from human testimony—if there is any truth in the voice of history, the convent has been, almost without exception, the lazar-house of the priest.—*Rel. Mag.*

## From the Baptist Missionary Magazine.

## METHOD OF TAMING THE WILD ELEPHANT.

A wild elephant was brought in to-day from the wilderness, by a drove of tame females. The Burmans assembled from all parts of the city, to see him enter the trap. We arrived too late to see him enter, but were informed that he walked in very quietly with the drove. These were soon let out, and the wild elephant finding himself alone, surrounded by strong posts and a high wall, and disappointed in his mighty efforts to escape, gave us a fine opportunity to see the exertions of the wonderful animal in his wild state, and to admire the wisdom and power of God, in his formation. After he had been teased by some daring fellows running to him with a spear, and then scampering away as for their life, the entrance to the small trap was opened, and he furiously pursued a man into it, and instantly found his liberty curtailed. This place was just large enough for him to stand in, and whilst the men were fastening his legs with strong ropes made of buffalo hides, and fixing a rope round his neck, he raged terribly. From the trap, well fettered, he was pulled out; and after throwing his tusks into the earth, roaring tremendously, and trying to break his fetters, he was finally drawn up to a strong post, to which he was fastened by the neck. He will be kept here until he is tame enough to receive the next course of discipline.—*Journal of Mr. Simons*

At the close of the Journal, Mr. S. gives some interesting notices of individuals who had been connected with the Maudslayi church, formerly under his care, but have removed to the Madras epist. (See last vol. of Mag. p. 157.) A small chapel had been erected by those belonging to the 41st regiment, at Arnee, where the regiment is stationed, and divine worship regularly conducted. A flourishing Sabbath school had been opened, averaging from 60 to 70 scholars. Two persons had become pious. Mr. S. adds, "They need an occasional visit from some missionary, and I do hope the Board will consider it important to have a station at Madras, seeing that no Baptist missionary is there, and the members who have left Maudslayi for the Madras coast, are like sheep having no shepherd."—*Bap. Miss. Mag.*

## NUTRITIOUS MATTER IN FOOD.

From analyses by experienced chemists, it is found that the proportion of nutritious matter in some of the more common human aliments, is as follows:—

100 lbs. Lentils contain	94 lbs. nutritious matter.
" Peas . . . . .	" 83 "
" Beans . . . . .	" 85 to 92 "
" Wheat . . . . .	" 85 "
" Barley . . . . .	" 83 "
" Rice . . . . .	" 80 "
" Meat (average)	" 33 "
" Potatoes . . . .	" 25 "
" Beets . . . . .	" 14 "
" Carrots . . . . .	" 10 "
" Cabbage . . . . .	" 7 "
" Greens . . . . .	" 6 "
" Turnips . . . . .	" 4 "

The English papers relate as a fact, the following circumstance: A widower at Campden, who was not very young, became smitten with a young and beautiful girl, and married her. A short time after, the son of this man, by a former wife, became also in love, not with the young person, but with the mother of the father's new wife, a lady still in the bloom of life. He offered himself, and soon the young man and the widow were united in the bonds of matrimony; so that in consequence of these two connexions, a father becomes the son-in-law of his own son, and a wife not only the

daughter-in-law of her own son-in-law, but still more the mother-in-law of her own mother, who is herself the daughter-in-law of her own daughter, whilst the husband of the latter, is father-in-law of his mother-in-law and father-in-law to his own father. Singular confusion may arise, if children should spring from these peculiar marriages.

## CANFIELD &amp; ROBINS,

PUBLISHERS, BOOK-SELLERS AND STATIONERS.

Main street, directly west of the State House.

HAVE RECENTLY PUBLISHED

THE READER'S GUIDE,  
CONTAINING A Notice of the Elementary Sounds  
in the English Language; Instructions for Reading  
both Prose and Verse, with numerous Examples for  
Illustration, and Lessons for Practice. By JOHN HALL,  
Principal of the Ellington School.

This work has been submitted to the examination of gentlemen of distinguished literary merit, and the following are among the Recommendations with which the publishers have been favored:

Middleton, Nov. 9th, 1836.

Gentlemen.—An examination of "The Reader's Guide" has satisfied me that it more fully meets the wants of Schools than any similar work now in use. Its merits consist mainly in an excellent analysis of Primitive Sounds—an accurate description of the positions of the Organs of Speech—copious Instructions on Inflections and Prosody, and an admirable adaptation of the selections to the Practice of the Scholars. I shall adopt the work, and recommend it to the attention of others engaged in instruction.

Yours truly,

DANIEL H. CHASE,

Principal of Middleton Preparatory School.

Hartford, Nov. 15th, 1836.

I have examined, carefully, the new Reading Book of Judge Hall's, and have no hesitation in saying that I have never met with one so well adapted to the wants of the community as this treatise. The care, the taste, and the judgment exhibited in the selection of the pieces—the appropriateness of the rules to the habits of New-England Schools and Colleges, and to the best models of our New-England orators—the great distinctness with which they are expressed, all render it a valuable book for our schools and academies.

Principal of Hartford Female Seminary.

J. P. BRACE,

Hartford, Nov. 15th, 1836.

I have examined the Reader's Guide, and introduced it into the Institution under my charge, and I think it is a valuable addition to the list of reading books for schools, now in use.

N. C. MOIGAN,

Principal of Cheshire Academy.

Washington College, Hartford, Nov. 25, 1836.

Few persons read well; few, even of those whose duties require them to read in public. A practical guide to the attainment of this useful art cannot fail to be acceptable both to teachers and pupils. The ripe scholarship and judgment of Mr. Hall, together with his great experience and success as a teacher, led me to expect a valuable treatise when I opened his volume, and the expectation has been fully realized. In Part first, the analysis of the elementary sounds in our language and the description of the position of the organs in forming them, are striking, and, so far as I know, wholly original. It is evident that the author has devoted to his part of his work great study and practice; and its utility will readily be perceived. The new ideas in this part of the volume, will be of more value to the practical teacher, than the rest of the whole.

Inflections, Cadences, Emphases, &c. are discussed in the second part. The author's principles and rules are evidently the result of original investigation and experience; and are much more concise, clear and practical, than any other I have seen.

Prosody is very properly made the subject of the third part. Much new light is thrown upon the quantity of syllables in poetry; and the different kinds of English verse are briefly described and illustrated by examples.

The fourth part consists of well selected reading lessons, so marked as to exemplify the preceding rules and principles. The lessons are, as far as I have read them, are excellent. Altogether, the "Reader's Guide" appears to me to be a treatise on the art of reading, both for teachers and pupils, I have ever seen.

Respectfully, your obedient servant,

W. M. HOLLAND.

To Messrs. CANFIELD & ROBINS.

Washington College, Hartford, Nov. 31, 1836.

Gentlemen.—Your recent publication, the "Reader's Guide," which I have just read, in my estimation, owes more to a greater extent than any similar publication, the qualities requisite to improve in that department. The analysis of sounds, together with the method of their formation, in Part first, evince a practical knowledge of the subject. The author's observations on Inflection, in Part second, are philosophical and perspicuous, which, as I have read them, are excellent. Only method by which a correct modulation can be obtained, viz. a close observation of the manner dictated by nature in ordinary conversation. Part third, is valuable from the fact that the principles of metrical composition are seldom to be met with, in consequence of which, we sometimes meet even with writers of poetry who know not that versification is subjected to rules. The reading lessons are of that character that the difference between a correct and an incorrect reading is generally apparent, a quality which teachers know how to appreciate.

DUNCAN L. STEWART.

Messrs. Canfield &amp; Robins.

TO THE FRIENDS OF TEMPERANCE.

THE subscriber respectfully informs his friends and the public, that he has emptied his casks of Wines, and intends in future to keep a thorough Temperance Store.

A SUPERIOR QUALITY OF  
FAMILY GROCERIES,  
kept constantly on hand. Families supplied with first rate BUTTER, and sent to any part of the city, free of expense. Customers are invited to call before purchasing elsewhere.

Store opposite St. John's Tavern, Main street.  
GILES G. GLEASON.

Nov. 19.

PROTECTION  
INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

David F. Robinson, Philip Ripley,  
Thomas C. Perkins, Ebenezer Flower,  
Hezekiah King, Alexander H. Fennoy,  
Wm. W. Ellsworth, William Kellogg,  
Austin Dunham, James M. Buncie,  
Nathan Morgan, Edmund G. Howe,  
Henry Hudson, Thomas Bell, P.  
Julius Catlin, Haynes Lord,  
C. H. Northam.

DAVID F. ROBINSON, President.

THOMAS C. PERKINS, Sec'y.

JUST RECEIVED AND FOR SALE BY  
CANFIELD & ROBINS.

The Synonyms Reference Book, containing a dictionary of synonyms, tables of Greek and Latin proper names, and men of learning and genius with a variety of other useful matter.